1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

411 other at the forward end. These are hung up to dry.) The sinew is
237 soaked in water over night, scraped with the back of a knife, and separated into fibers when partly dry. To make the bowstring, two bundles of these are rolled together between palm and thigh, new lengths being added by rolling in as needed. Three bundles were preferable; these were rolled together, never braided. The bowstring is tied permanently to the upper end; the hitch for the lower end is shown in Fig. 24a. This
[556] is a poor man's style; a rich man would tie a length of buckskin to the loose end and continue the wrapping for another 5 cm., fastening with a
411 half-hitch. To string the bow its upper end is set under the right instep, and while the lower end rests in the left hand, the bow is sprung by pressing with the left knee; then the right hand fastens the string. When strung, the spring of the bow is tried, and a song to the bow and string is chanted: hápúagwlóâ (Let this be strong; let this not break).

[788]

Fig. 24 (30.2-1221, 1223). a, Ties for Bowstring; b, Method of securing Arrowhead to Shaft.

The wrist protector (*saldmĭ*) is simply a broad band of buckskin encircling the wrist, somewhat trimmed to fit the heel of the hand. It is fastened by taking up the slack in a loop which passes through both ends of the band.

Boys sometimes use small bows of men's type but the normal boy's bow is D-shaped. One in the collection measures 60 cm. from tip to tip, the chord of the arc 25 cm.; another 65 by 25 cm. Boys use only reed arrows, with sharpened foreshafts, and feathered with the plumage of the hawk, flicker, etc.

411 Reed arrows (*dp'a"dt'a'* or *dt'a"dp'ad'a*; *dp'a"a*, arrow) are most
322 common. Arrow reeds (*dt'd'*) are gathered green. In order to straighten them, the crooked part is pressed on hot ashes placed on a flat stone, or in the groove of an arrow-straightener (*doθúwd*). Stones are also heated in the fire for this purpose.[1] The joints are then trimmed. Wooden arrows (*dp'd'a'i'i; i'i*, wood) are made of an especially hard willow (*dmavdlá*, probably desert willow). These branches were peeled and left in the sun until partially dry when they could be straightened with a wrench, never by heating. The wrench (*múkwapadjía mĕdĕmídiá*) is
[321] a mountain sheep shoulder blade or horn in which several holes have
[412] been drilled.

[1] The shaft is not wet with the tongue at the point to be heated as the White Mountain Apache do.

755 The next morning he went to a [Walapai] shaman, Dr. Tommy, from the
756 Pine Springs-Diamond Creek area. The shaman told him that he, also, had
775 seen the ghosts. One was a man who had died not long before. The shaman had talked with the ghosts, who indicated that they meant no harm. But the
5 shaman ordered them back to the grave. They were not seen again, and Dr. Tommy did not sing over the patient.

787 If one dreamed of a deceased person or "a dead horse you used to keep,"
775 one would, in the dream, accompany the ghost and eat with him. Upon
777 waking, the person would exhale audibly and forcefully, at the same time brushing the hands away from the face and saying, "I don't want to go with
[75] you dead people. Go away from me and stay away." This procedure was
[788] repeated four times. This was thought to prevent any harm, but if the individual became sick, a shaman was called. During a dream a person's soul traveled around, returning before waking. A person should not be awakened suddenly since the soul might not have time to return.

787 If men or women dreamed of sexual intercourse, it was proper to re-
333 late it upon waking. The dream was told after one exhaled and brushed one's hands away from the face four times. If this was not done, one's back would stiffen or "something like a young cottonwood tree will grow on your backbone so you can't bend before middle age." It was dangerous if one could not remember the details of a sexual dream. Then it would "stay in the heart" and one could not counteract it. There was no danger in forgetting an ordinary dream.

787 If one dreamed of being in a precarious place, if awakened suddenly
774 one must relate it and not keep it in the heart; otherwise either illness would occur or the spirit would fall from a cliff causing the person to be killed in the same way.

825 The Havasupai had but few other omens of impending death. If one
763 heard an owl hooting during the day or late in the evening, it meant that a close relative was dying somewhere. The noise of a porcupine could indicate the same. As one informant phrased it, "Those two are really proof, because we saw a porcupine in a tree where we camp out and go to bed. When it just got dark, when we thought we heard an owl say, 'h-hoo, h-hoo,' then 'ow, ow, ow,' we saw it was a porcupine. That was dangerous, so we took a gun, held sticks from the fire to see by, saw it by building up fire, and shot it. Just a few days later we met some boys who told us a close relative in Supai was dying. We were near Ashfork. We saw that it was proof."